

The Role of Music Al-Farabi and Ibn Sina in World Culture.

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Abstract—A lot of valuable works about music sphere was written by al-Kindi, al-Farabi, abu Ali ibn Sina. And role of al-Farabi in improving of theory of music is very important.

Abu Nasr al-Farabi's Kitab al-musiqi al-kabir (Grand Book on Music) was very famous in the Middle age, it influenced to improve theory of music, it is great information to understand aesthetic view of scholar. This work was printed in 1200 pages with preface in 1967 in Kair. 2 tom of this work was printed on French in 1930-35 in Paris.

Also, works of Ibn Sina which was written about music sphere have very important role in the worldwide culture.

At this article was said about roles of two scholars about music.

Keywords—Al-Farabi, Ibn Sina, music, world culture, civilization, musical culture.

I. INTRODUCTION

THE music was researched from ancient times as vital part of human's life and which still has an enormous influence to the world culture and civilization. The famous Arab philosopher al-Kindi, our wise grandfather Al-Farabi, the great philosopher Ibn Sina origin from Tajik people, collected musical works of Greek thinkers, systematized and developed the theory of music according to the requirements of modern times. Among them especially Al-Farabi contributed so much to the development of the theory of music.

At the end of the IX century Muslim musicians and philosophers began to think about the nature of music composed by them. Al-Kindi, "Clean brothers", Ibn Sina, Ibn al-Haytham, Ibn al-Baji and al-Farabi laid the foundation of the intellectual movement which lasted until the end of the XIII century.

Volume of research in the field of music and cultural exchange show the rapid development of the musical process. Musical culture of the century was various. Its polyethnic feature was in forms of musical genres, using different instruments, and in the spiritual identity of music and its peculiar design.

It combined the origins of Arabic, Persian and Central Asian started in this spirituality and also the theory of the Eastern Peripatetics.

In Farab (Otrar) was born a distinguished scholar and wonderful musician Al-Farabi, who left a huge mark in the history of the world culture and civilization. The highest

achievements of culture and science of ancient times and the Middle Ages originate from his works.

The name of Abu Nasr al-Farabi was back in his native Kazakhstan rather late. As an orientalist Mibruidzh noted: "Aristotle was named the first master, and the fact that al-Farabi was nicknamed as "the Second Master" which truly proves that they both stand on the same level", and therefore its greatness acknowledged throughout the world.

It is unfortunate that his name has been overshadowed by those of later philosophers such as Ibn Sina, for al-Farabi was one of the world's great philosophers and much more original than many of his Islamic successors. A philosopher, logician and musician, he was also a major political scientist.

The real name of our greatest grandfather is Abu Nasir Muhammad ibn Tarkhan Ibn Uzlag al-Farabi al-Turki al-Hakim al-Mashhoor al-Muallem al-Thani. This chain of words means the following: the first four words – his own, his father's, grandfather's and great-grandfather's names, and al-Farabi name of his hometown Otrar. If three words in the middle of proving that his origin comes from the Turkic people, "al-Muallim Al-Thani" confirm that our great-grandfather was the second master.

In Turkic musical culture which initiated the beginning of Kazakh musical art, we can consider the musical aesthetic views of al-Farabi as a base. In this work, special attention is given to scientific thinking about the nature of the creative process. From which indicators according to al-Farabi may build the structure of the poetry and music?

What methods can be used by musicians to convey certain impressions to the listeners? So scientist tried to answer questions in his thinking, and they are based in the disclosure of the general concept of art, namely, the creation of art, the question of understanding art, the content of art work and generally the position of art.

According to the eminent philosopher A. Kasimzhanov al-Farabi paid special attention to the music. He considered the music as a part of mathematics (Pythagoras table) and comprehensively examines it. In this context, thought of the philosopher is multifaceted regarding the meaning and importance of the arts and the creative skills of the artist. For example, according to al-Farabi to be a poet in addition to talent, you need to know the laws of versification and the basic theory of art.

Only through a deep relationship aforementioned concept people can reach the level of a thinker and a poet.

In his musical treatises al-Farabi wrote about understanding the meaning of music and talent of creative people. In

discussing the musical themes of medieval Eastern thinkers, determined several key points of their labors. Among them, addressing issues such as "meaningful moments" of art, their deep meaning and philosophical revelation.

In this regard, the musical aesthetics combined with other topics of the theory and their general philosophy. For example, in his writings al-Farabi wrote: "Sections of logic and poetics in examining issues of principle philosophy, including the philosophy of life, the value of life for which the person lives" [1, 198 p.]. Like poetry, musical thought is of vital principles, examines the spiritual part of material life determines the outcome outlook and pictures.

"Book of great music" written by al-Farabi is the most perfect and complete work, which has come down to us from ancient times.

Scientists have referred to this work as the source, which provides information on the basics of music education [2, 14 p.].

Al-Farabi explains musical art by two aspects: as "a wise way of thinking" from its existence, and in the knowledge of the science of mathematics as a part of philosophy [2, 49 p.]. He examines the meaning of music as "Talitha al Alkhan" (tunes composition).

Relating music to mathematical science, al-Farabi divides science into the following five sections:

- 1) the science of language and its subsidiaries;
- 2) logic and its subsidiaries;
- 3) mathematics: arithmetic, geometry, optics, the theory of the stars, the music, the theory about the weight;
- 4) physics and metaphysics, their units;
- 5) science and its civil divisions, law and the basis of religion [3, 53 p.].

In his work "On the classification of the sciences" he gives the music the following explanation: "the science of music explores melody types, what they are, what to write, and what they should be to impact harder" [4, 156-157 pp.].

As mentioned above, a scientist considers music subdividing it into

the practice of music and the theory of music. Music theory includes theoretical principles of research science, fundamentals of music, its questions. According to al-Farabi, it organizes everything which includes music as well as a person's ability and skill. The practical task of music consist in searching types of instruments and their melodies.

Among his musical writings were: the Kitab al-musiqi al-kabir (Grand Book on Music), Kilam fi'l-musiqi (sic. Styles in Music), Kitab fi ihṣā' al-iqā' (Book on the Classification of Rhythm), and Kitab fi'l-nuqra (nuqla) mudaf ila al-iqā' (Book of Supplementary Enquiry concerning Rhythm).

"Grand Book on Music" consists of an introduction, as well as the section titled "Management of the art of music" and "The Art of Music." Scientists have named this work "The first book" some scientists believe that it isn't the completed version of work. It should be noted that the author wrote the introduction to every part but did not write the general conclusion leaving only the phrase "the end of the book." This

means that the book of al-Farabi dedicated to music has not been completed. Many of his works were translated into Latin, and Alfarabius, as it was called in the West, had an immense influence on the culture of Medieval Europe.

The next great philosopher who considered many aspects of sciences including music was Ibn Sina. Philosophical sights Ibn Sina were a fruit of its long reflexions over a heritage of the predecessors, in particular Aristotle and Farabi, and also result of all-round supervision over a life and a life various social class, generalisations of the practical experience of the physician and the vizier, the political refugee and the scientist. Having mastered an enormous philosophical heritage of antiquity and having developed the point of view on it, Ibn Sina became the founder of original tradition in philosophical thought. The medieval East traditions based on reason, experience and mysticism. Its logic researches towered over level of medieval logic thought and extensive medical practice has allowed to advance far forward medical and pharmacological knowledge. Ibn Sina everywhere was engaged in a science, learnt, treated and participated in a political life. Therefore its philosophy was born from practical experience.

Ibn Sina wrote works on medicine, philosophies, philology, to the logician and linguistics, works of art, the state certificates and verses. It divided philosophy on theoretical and practical, and a policy considered as top of practical philosophy. Ibn Sina has defined its sight at a subject and appointment of philosophy which, in its opinion, includes all human wisdom – "xikmat". He considered philosophy as a complex science which is divided into theoretical and practical branches. As theoretical knowledge the philosophy has the appointment. True knowledge; as practical - it is directed on blessing achievement. A preliminary condition of comprehension of philosophy is logic mastering without which the correct and demonstrative knowledge is impossible. The theoretical and practical philosophy at Ibn Sina is dismembered on a number of the disciplines differing on degree of a subject of knowledge and on a functional purpose. It divides theoretical philosophy into a science about concrete material things, or to the physicist; a science about abstract quantitative relations, or to the mathematics (it includes mechanics, astronomy and music), and a science about the higher universal abstraction, or metaphysics. It divides practical philosophy into sciences about the blessing persons (ethics), about the blessing families (economy) and about the blessing of the state (politician). In structure of theoretical sciences which it calls the generalising term "philosophy", Ibn Sina has included, thus, natural sciences (physicist), "average", or a mathematical science (actually the mathematician, astronomy and music) and, at last, "first", or the "higher" science studying absolute life (metaphysics). The majority of theoretical sciences Ibn Sina has subdivided into pure and applied disciplines. It has carried doctrines about a matter, the form, movement, minerals, plants, animal, and to the applied physics - medicine, astronomy, an explanation of dreams,

alchemy and “science” about magic. As we see, in this classification of sciences Ibn Sina tried again all knowledge which has been saved up by mankind, to demarcate for convenience of a review of knowledge theoretical and practical, Science pure and applied. Classification of sciences at Ibn Sina has basically objective character and leans against distinction of objects of research in different sciences. Giving Tribute to the time, Ibn Sina has enlisted on department of sciences also an astrology, an explanation of dreams, alchemy, “science” about magic and as we already wrote above, chiromancy in which itself was the great expert. As the central, main problem of philosophy Ibn Sina considered the person, its essence and existence, a life, physical and spiritual development. Almost all main products of the thinker are devoted all-round in-depth study of physical and spiritual human life and serve as a management of healing, rescue and physical, spiritual perfection of a human life and the person. As in any considerable, solid philosophical system, in philosophical doctrine of the thinker the central concept is the category “vudjud” (“life”). Life is uniform, it consists from its necessary-real, or essence, and is possible-real, or existence. Thanks to the necessary reason of a thing exist actually. This necessary reason of all existing Ibn Sina names the God. Ibn Sina designates the God a word “Hak”. But the word “Hak” has also other value: it is “reality”, or “an absolute reality”. The analysis of products Ibn Sina - “healing Books”, «Books of instructions and manuals», and others-proves “knowledge Books”, that the Sheikh-ur-raisi really follows tradition to philosophy in treatment of a matter and the form, quantity and quality, and also movement, time and space. He perceives many problems and states in the spirit of comments al-Farabi to Aristotle's “Metaphysics” in which the exact and deep understanding of philosophy of “the first teacher” contains. However Ibn Sina on many questions goes further Aristotle and al-Farabi, bringing the new moments to treatment of movement, time and space. It defines movement as «transition of a thing during certain time from a potential condition in valid”. From here follows, that potentially movement exists always, it is eternal. Any certificate of creation of movement was not, as it is primary.

Classification Ibn Sina of kinds of movement is rather original and distinct from Aristotels. It enters two principles of classification of kinds of movement: on categories of its possible-real life (i.e. on quality, quantity, a place and time) and on sources (movement happens natural, accidental and compulsory). For Ibn Sina the wide sight at movement as on the process including qualitative change, difficult development, phenomenon complication, growth, maturing and destruction is characteristic.

Pondering upon the movement nature, the thinker close approached to opening of discrepancy of movement. “The body, - writes Ibn Sina, - in the same place is in rest, In movement” [5]. This statement, possibly, is dictated by reflexions Ibn Sina over апориями Zenon and Aristotle's comments to them. The space problem is comprehended Ibn

Sina, on custom of antiquity, in the form of a «place» category. Ibn Sina starts with belief, that movement without a place and a place without movement does not exist. The place only on volume coincides with a thing which takes a place. But the identity between them is not present. As things have three measurements, same the place is characterized also. But this communication of a place and a thing the especial: if the thing leaves a place other thing can occupy it. Therefore the place is not neither a substance, nor a body, the form. After all if it was a substance it would be either corporal, or reasonable. And if the place was corporal it would take the place. But it is impossible. If the place was abstract essence it would be impossible to specify in its position and the sizes for abstract no essence have Positions, the sizes, and at a place and at a body they are. But if the place was a body it would be simple or difficult and would consist of a matter and the form, and at a place of these signs. After all these reflexions Ibn Sina comes to conclusion that the place is акциденцией a material substance and without communication with this substance does not exist. This conclusion Ibn Sina overcomes Aristotle's fluctuations which have been inclined to recognize a place for a special kind of the reality existing along with a matter, but separately from it. Equally for the epoch treatment of time was innovative also. He considered time primary and infinite, insisted on necessity of a recognition of objectivity of time, struggled with its subjectivistic understanding. Time, on Ibn Sina, is also oxidation and is the form of life of anybody; it “is connected with each kind Movements”, it acts also in the form of quantity of movement of bodies. Ibn Sina sharply opposed is subjective-psychological understanding of time. He wrote: “Time... For a body exists thanks to movement. Therefore, if there is no movement and change there is no also time”. Therefore time does not exist as a special reality (as well as a place at Aristotle); it is not necessary to connect its life with presence also reasonable soul (as it was done by Aristotle). Processing an antiquity heritage, Ibn Sina underlined objective character matters. He wrote: “Some basically reject existence Time. Others, recognizing its life, do not recognize behind it objective existence outside and think, that it an essence imagined abstract concept”[5]. Ibn Sina Rejects these opinions and insists on materiality and objectivity of time, its accidental character in relation to a matter. These sights at forms of life of a matter were for XI century innovative and undoubtedly progressive. Its philosophical anthropology is deeply developed Ibn Sina. It also contains many scientific guesses. This science in the Middle Ages a game aligned the attention round the main problem - a soul and body parity. This parity Ibn Sina considers in four major aspects: as a problem of occurrence of a life and evolution of its forms; as a problem of a parity of the spiritual and material beginning in the person; as a problem of moral perfection of the person and as a problem of knowledge the person external and private world. Proceeding from Aristotle's heritage, Ibn Sina considers soul as the beginning, a body, providing to it ability to growth, reproduction, to food mastering, to strong-willed movement

and reasonable (not to an animal) to knowledge. Ibn Sina divides all real into the organic nature (plants, animals and the person) and the inorganic nature (minerals).

Ibn Sina distinguishes in the nature three kinds of soul: vegetative, animal and human (speaking). This classification meets at Aristotle. After “teacher” Ibn Sina proves a genetic relation of various kinds of soul: the higher kinds of soul arise on the basis of the lowest, but to them are not reduced. Explaining essence of this genetic relation of soul, Ibn Sina approaches to thought on evolution of kinds of soul, i.e. about evolution of forms of a life from the lowest level to the higher. This thought, in essence, yet was not at Aristotle. In its lips the medieval pupil and the continuer whom was Ibn Sina, it has got absolutely special sounding. An Antikreationsist'sky orientation of the doctrine about a shower during times

Aristotle confused nobody; besides and gods were much easier in those days: if they created something, used thus clay or any other improvised Material. In days of Ibn Sina it became dangerous, as contradicted strict installations of the Koran. Its defender was threatened with charge in heresy. In treatment of vegetative and animal soul Ibn Sina repeats that is told at Aristotle in his composition “About a shower” literally. Treatment reasonable, human or speaking Souls also in traditions philosophies, but it is a little original. So, Ibn Sina writes: “Each person knows that I am I... And all these bodies submit to me. I am assured, that these tools my, and I use them for performance of various functions. If there was no need I would not require these bodies. I am I, and I am not these bodies... And the purpose of that I learn myself, that I am I, consists that when I repeat that I feel, I think also I work, — I carry all these qualities to that thing which I named” [6]. If to express in terms of philosophy of new time that problematics over which fought here Ibn Sina we will see, that in the resulted fragment it is a question about. Certain influences on formation of views Ibn Sina have rendered (magicians, prophets). At first this word named experts and commentators “Awesta”, and then all those who was not the Moslem.

What is really amazing that Al- Farabi and Ibn Sina considered the music as a part of the mathematics? It was completely proved in their works. The analysis of national music features is the main task of present research.

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